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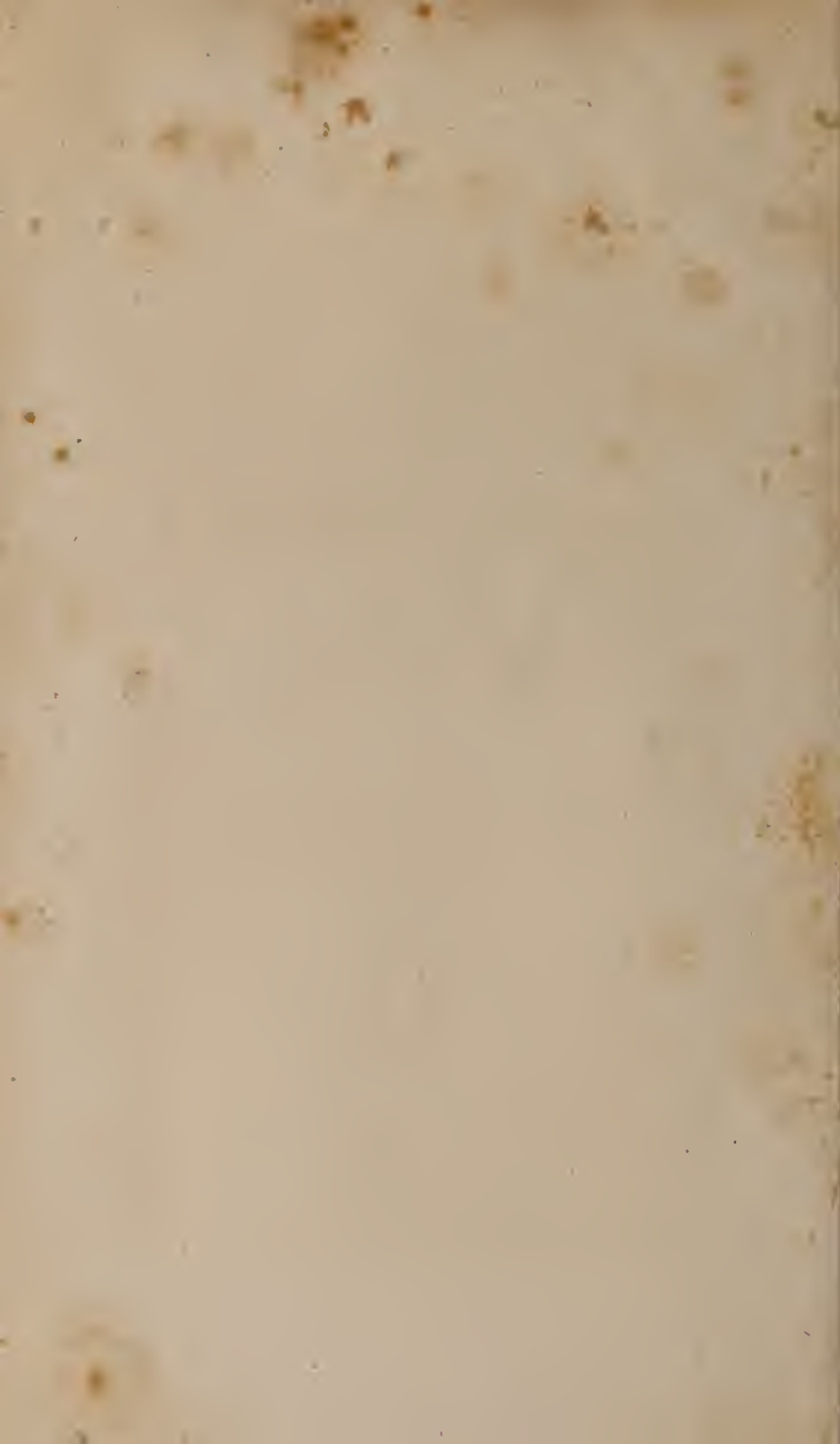
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AFRICAN REPOSITORY,

AND

COLONIAL JOURNAL.

VOL. VII.

*Published by order of the Managers of*  
**THE AMERICAN COLONIZATION SOCIETY.**

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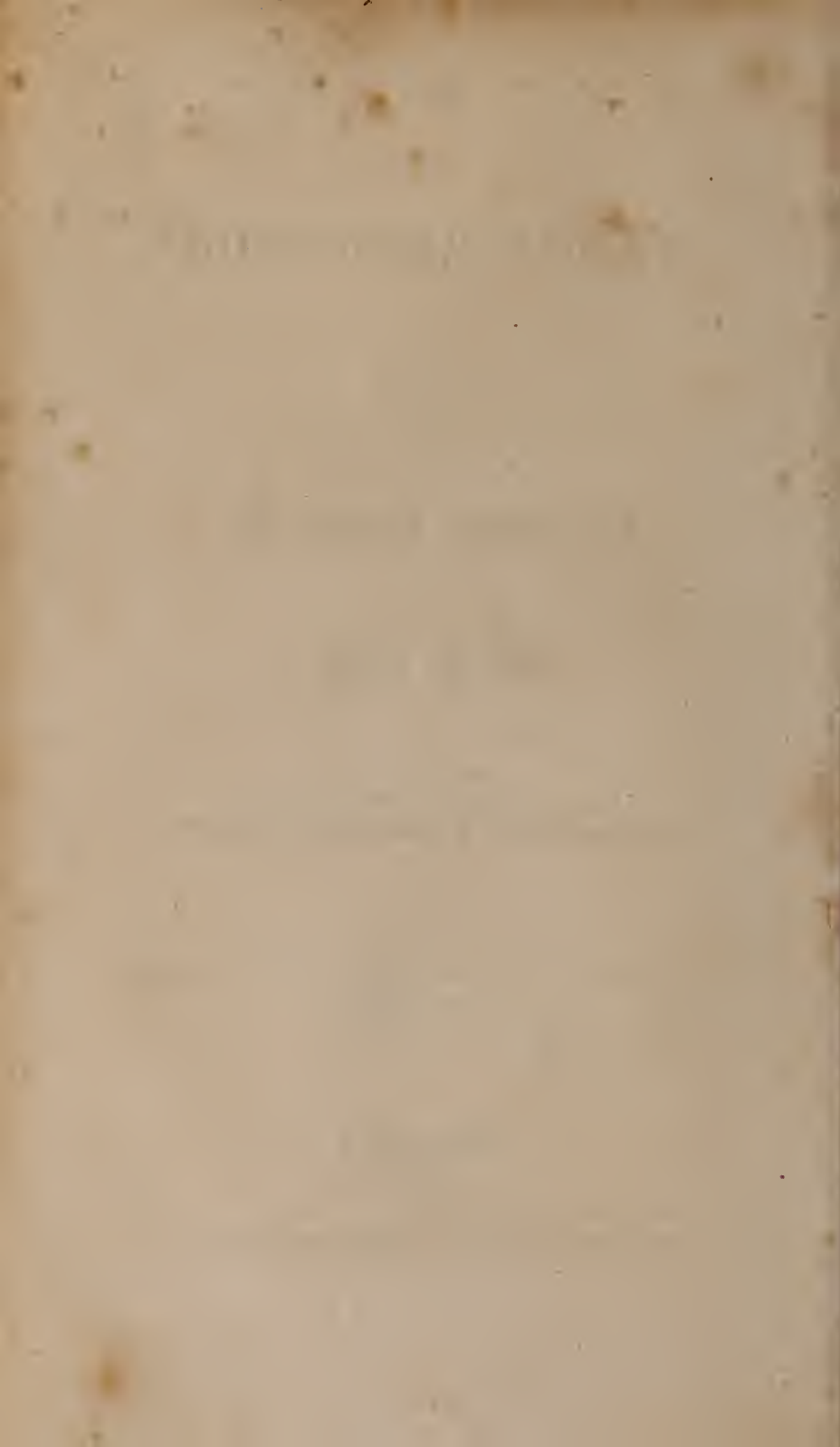
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THE  
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**Character and Influence of the Coloniza-  
tion Society.**

THE founders of the American Colonization Society sought to establish it upon principles so humane, just, patriotic and unexceptionable, as to command for it the approbation and support of all virtuous minds. The purity and benevolence of the motives of those who first moved for the formation of the Society, and were principal agents in giving to it existence, cannot be questioned. If a Christian profession, honoured by an exemplary life—if long and disinterested efforts for the improvement and happiness of their fellow men—if the absence of all motives of selfishness or ambition be evidence in their favour, no one will hesitate to admit that their intentions were benevolent when they united in the establishment of the Colonization Society. The characters of Finley, and Mills, and Washington, and Caldwell, and Harper, and Fitzhugh, (who, alas! are no longer with us,) as well as of many still living who acted with them, are elevated far above the reach of calumny or suspicion.

It is plain that if the founders of the Colonization Society were actuated by benevolent motives, the operations of the Society were not limited specifically to the free people of colour because of unconcern for the interests or welfare of another portion of our coloured population. True benevolence embraces all men; and if, in a particular instance, it excites efforts in

behalf of one man rather than another—for one class of men rather than another, it is only, because the judgment dictates, that efforts so directed, will prove of greatest utility.

The different circumstances of different sections of our country in regard to our coloured population; the fact that one portion of this population is free, and the other is not; the various rights, interests and habits connected with the system of slavery, and the diversity of opinion growing out of these and many other causes, rendered it necessary that any plan, designed for the improvement of the free people of colour, should be adopted with caution and executed with discretion. Nothing was more important than that the plan should be one in which all the humane and benevolent could unite; that it should be *national in its character*—of course, founded upon principles to which none could reasonably make objection. It must not infringe upon private or political rights; it must neither disturb the peace nor endanger the welfare of any portion of the country. It must go forth in the meekness and power of truth, moving the minds of men with gentle and persuasive influence, and gaining victories only over the human conscience and the human heart.

The object of the Society, as declared in its Constitution, is “to colonize, (with their consent) on the Coast of Africa, the free people of colour residing in our country; and to act in effecting this object in co-operation with the General Government, and such of the States as may adopt regulations on the subject.”

The specific object to which the entire funds of the Institution are devoted, is simple and plainly unexceptionable in this respect, that it interferes with no rights of individuals, and with no law of the land. Every thing is voluntary in the design and operations of the Society. No one aids the Society except of his own free will—no man of colour receives the benefits of it unless he chooses to emigrate. But we rely not upon the simplicity and unexceptionableness of the Society’s plan for its justification. A plan may be simple—it may be left to the judgment and free-will of every man to adopt or reject it, and yet its tendency may be injurious to the temporal and moral interests of mankind. Consequences the most fearful might



result from voluntary associations to propagate the doctrines of infidelity; yet such associations might violate no law, and trespass on no man's rights.

The great question to be considered is, whether the Colonization Society *be a beneficent Institution—whether it be well adapted to effect, and is actually effecting by virtuous means, a great and good end.*

The practicableness of the Society's plan we shall not now consider. Arguments to prove it are unnecessary, for it has been demonstrated by the actual establishment of a Colony under auspices the most favourable, and with the fairest promise. The work of colonization, then, can be done, and we need only inquire whether the Society, in accomplishing it, is by virtuous means, effecting on the whole, a great and good end.

I. Let us consider the influence of the Society upon the character, condition and prospects of the *free people of colour.*

It should not be forgotten, that the Society, at its origin, and during its early operations, received the approbation of nearly all the intelligent free men of colour in the United States. A few opposed it; yet generally, they confided in the Society as a benevolent and wise institution. They saw what all must see, that, though nominally free, freedom is not to them the same as to the white man. Invaluable as is this blessing to others, it is comparatively of little value to them. They did the Colonization Society the justice to believe, that it proposed their settlement in Africa, not because unfriendly to their improvement here, but because it appeared certain, that it was neither in the power of benevolence or legislation to remove their disabilities; to save them from influences which must repress hope and weaken exertion. To us it seems evident that the man of colour may as soon change his complexion, as rise above all sense of past inferiority and debasement in a community, from the social intercourse of which, he must expect to be in great measure excluded, not only until prejudice shall have no existence therein, but until the freedom of man in regulating his social relations is proved to be abridged by some law of morality or the gospel. The command of the Saviour is indeed comprehensive—requiring us to regard every man as our neighbour, and to do unto him as we would that he should do unto us. But

the reason and conscience of every man decree that he should be free in his social relations; and of course no individual can claim from others what he would never feel himself bound to grant to them. And certainly never would his dearest rights be surrendered, when he saw clearly that such a sacrifice would retard rather than promote the improvement and happiness of mankind. Is it not wise, then, for the free people of colour and their friends, to admit, what cannot reasonably be doubted, that the people of colour must, in this country, remain for ages, probably forever, a separate and inferior caste, weighed down by causes, powerful, universal, inevitable; which neither legislation nor christianity can remove. The structure and arrangement of society may give all possible privileges to the people of colour, and these causes remain the same. That he is affected by them, is not the fault of the coloured man. It is the fault of no one, but a misfortune for which the Colonization Society offers the only remedy.

If, however, the view which we have now taken of the condition and prospects of the free coloured people of our country be incorrect, it appears to us too plain to be denied, that both their *happiness and usefulness will be increased immensely* by their colonization in Africa. The very grandeur of the enterprise which they are called upon to achieve, will enlarge their conceptions, and waken them to a new and nobler life. Even the difficulties which they must encounter, will give vigor to intellect, and activity to invention. Nor is this a benefit lightly to be considered, when we reflect how long they have been without the most animating and stimulating motives for intellectual exertion.

The early circumstances of the people of New England rendered them proverbially enterprising; and we recently heard a foreigner remark, that England had hardly made a single invention in the mechanic arts, which had not already been improved upon in the United States. National, like individual character, is often elevated and strengthened by circumstances; and no one can doubt that many causes, which can never be realized here, will operate in Africa, to develop the talents, invigorate the faculties, and dignify the purposes of the people of colour. They will not there be depressed by the con-



sideration of their past condition, and by the presence of men of superior powers and attainments.

No longer conscious that they are far behind those with whom they dwell in the race of improvement, their efforts will be made with the hope and with the assurance of success.— They will no longer be objects of charity, but dispensers of charity. They will no longer look to others as to their superiors, but be regarded themselves as superiors. They will discipline themselves while they teach others; and while others show them respect, they will acquire a character which ought to be respected. And is it possible that they can look abroad upon the wide field for usefulness, enterprise, and honour, which will be spread out before them in Africa, and remain insensible to the innumerable, the mighty motives it presents to arouse their faculties and inspire them with noble sentiments? Is there nothing stirring in the hope of suppressing the slave trade,—so long the reproach of Christendom—the terror and curse of Africa—which has turned pale the features and made sick the heart of humanity—nothing to plant freedom, civilization and Christianity in a land where despotism, superstition and barbarism have unitedly, and for ages, held dark dominion—nothing to enlighten and regenerate a continent, making it the peaceful asylum, the rich heritage of men of colour, of all countries and for all time? Have objects like these, pursued, no power to elevate the character and enlarge the mind?

But it may be said, perhaps, that the emigrants to Africa have many difficulties to encounter, and that the climate is destructive to health and life. We admit that there are difficulties and trials, and that the climate has, in some cases, (particularly among persons from the Northern and from the high lands of our Middle States,) proved injurious to health and even fatal to life itself. The difficulties in the enterprise, however, are not worthy to be considered. Those men of colour who laid the foundations of the Colony of Liberia, who have known and felt them all, will testify that they have already reaped a rich reward. They will unitedly declare that the blessings *now* theirs, have a value far beyond the price they cost. But when they look to the future—when they consider the privileges and blessings secured for their posterity, they feel that their worth is

inestimable; that the sacrifices made, and the trials endured, to obtain them, deserve to be forgotten, as the little troubles of a voyage by him who has brought home with him a fortune.

The mortality which has occurred in Liberia, is to be attributed but *partially* to causes which cannot be controlled, and has been confined almost exclusively to emigrants from the North, and from the upper country of our Middle States. And it should be remembered, that this is an evil limited to a *single generation*: while the good accomplished by colonization is to bless *all succeeding generations*.

The natives of no country enjoy better health than those of Africa; and the children of those who are now emigrating will be natives.

But will any reflecting and benevolent man say, that the good to be effected by the Colonization of Africa is not sufficient to justify some sacrifices, and some hazard of human life?

*In a single slave-ship, we believe, more persons have perished, perished in agony, than have died from the influence of climate, since its origin, in the Colony of Liberia.* But how shall we speak of the evil of the slave trade—where shall we find language to describe its enormous atrocities? “It desolates,” says Judge Story, “whole villages and provinces, for the purpose of seizing the young, the feeble, the defenceless. All the wars that have desolated Africa for the last three centuries, have had their origin in the slave trade. It breaks down all the ties of parents and children, and family and country. It shuts up all sympathy for human suffering and sorrows. It stirs up the worst passions of the human soul, darkening the spirit of revenge—sharpening the greediness of avarice—brutalizing the selfish—envenoming the cruel—famishing the weak, and crushing to death the broken-hearted. The blood of thousands of the miserable children of Africa has stained her shores, or quenched the dying embers of her desolated towns, to glut the appetite of slave dealers.—The ocean has received in its deep and silent bosom, thousands more, who have perished from disease and want, during their passage from their native homes to the foreign colonies.”

It has been ascertained by Mr. Clarkson and others, that the mortality which prevails among the slaves exported from Africa, (the number of which has at some times equalled 100,000,

and has, of late, been not less than 50,000 annually) during the passage and seasoning, has in the course of two years reduced about one half, the whole number which were embarked in Africa. In the name of humanity, then, and our holy religion, we ask every free man of colour who shares in the feelings of our nature, and especially who partakes of the spirit of Christ; when he knows, that to suppress the slave trade, Africa must be civilized—that her civilization is nearly, if not absolutely impossible, except by the return and efforts of her children—we ask every such man to judge, whether, because some may suffer, and some die in establishing Christian colonies upon her coast, the glorious work should be abandoned? We maintain that the Colonization Society is a truly benevolent Institution; not only because it tends to improve the condition and elevate the character of the free people of colour, in such manner and degree, as more than to compensate for any difficulties and trials to which they may be exposed in Africa, but because the sufferings they may endure, and the lives which may be sacrificed in their emigration and settlement, are as nothing compared with the *sufferings they may prevent, and the lives they may save* among their brethren. And is there nothing in this consideration to minister resolution and happiness to the Colonists in Liberia? We have rejoiced in the belief that, under the Divine government, to be useful was to be happy; and that our Saviour spoke the truth when he said, it is more blessed to give than to receive. But supposing the happiness of the people of colour would be the same whether they remain in this country, or settle in Africa, and from their removal no benefit would result to the community in which they reside; still the fact that they bear with them to Africa civilization and religion, is motive, *weighty enough to influence them to emigrate, and us to assist them.* They go to the land of slaves to sound the trumpet of jubilee—to the land of barbarians, to call them forth from the wilds and caverns of a horrid superstition, to the light and blessings of civilized life—to a land of crime and blood, holding up before its miserable inhabitants the sign of the cross, and making their dwellings joyful with the purity of virtue, the spirit of peace, the songs of salvation, and the hope of immortal glory.

But it should be kept in mind, that the climate of Africa is unfavourable only to coloured emigrants from a northern or mountainous district of our country—that many of the deaths which have occurred, (and which have been much fewer in proportion, than in any one of the early American colonies) have been occasioned by other causes than climate; and finally, that we have reason to believe that the interior of the continent, which will soon be in possession of the people of Liberia, is as healthy as any other country. What incalculable benefits had been lost to the world, had the first settlers in these United States retired faint and despairing from our shores, at the first blow and shock of calamity? God be praised for their firmness of heart!

II. Let us consider the moral influence of the Society on the system of slavery.

Here it seems proper to remark, that the Society has no influence upon slavery, excepting a *moral influence*. It embraces in its provisions only the free. It does not interfere—it desires not to interfere, in any way, with the rights or the interests of the proprietors of slaves. It condemns no man because he is a slave holder; it seeks to quiet all unkind feelings between the sober and virtuous men of the North and of the South on the subject of slavery; it sends abroad no influence to disturb the peace, and endanger the security and prosperity of any portion of the country. It believes that slavery can only be abolished by a system of measures founded upon the opinions and consent of the slave holders. It looks not to the General Government to effect its abolition. The States wherein it exists are alone regarded as possessing the right and power, under the Constitution of the country, to legislate upon it. But although slavery is untouched by any direct operations of the Society, its moral influence is working safely, extensively, and effectually, in favour of voluntary emancipation. The Society arose and has been sustained by a spirit of benevolence to the unfortunate, and by conferring blessings in the legitimate sphere of its operations, it sets an example which many a noble-minded master of slaves has rejoiced to imitate. It shows how emancipation may be effected with benefit to the slave and without detriment to the public welfare. It offers the most



powerful motives to the humanity and religion of the master, and takes away all excuse for perpetuating slavery on the ground of political necessity. It shows how this evil may be removed, and thus silently invites individuals and States to adopt measures for this end, which cannot be too soon commenced, or too vigorously prosecuted; but which must, if judicious, be gradual in their operation, and made to harmonize with the great, essential, and multiplied interests of society.

To the moral influence of the Society on the system of slavery, there can be no reasonable objection; and it is plainly working more effectually for the diminution and final removal of this, our greatest moral and political evil, than every and all other causes that have been, or can be, made to operate. The early friends of the Society, and those particularly, whose interests were all identified with those of the South, deemed its influence on slavery among its greatest advantages. Said Gen. Harper, "It (the scheme of African Colonization) tends, and may powerfully tend to rid us gradually and entirely in the United States, of slaves and of slavery; a great moral and political evil, of increasing virulence and extent, from which mischief is now felt, and very great calamity in future is justly apprehended. It is in this point of view, I confess, that your scheme of Colonization strongly recommends itself, in my estimation, to attention and support." Said Judge Washington in his address at the first annual meeting of the Society,—  
"The effect of this Institution, if its prosperity should equal our wishes, will be propitious to every interest of our domestic society; and should it lead, as we may fairly hope it will, to the slow but gradual abolition of slavery, it will wipe from our political institutions, the only blot which stains them; and in palliation of which, we shall not be at liberty to plead the excuse of moral necessity, until we shall have exerted all the means which we possess, for its extinction."

Nor was the beneficial effect of the moral influence of the Society, more distinctly recognized by any of its advocates, than by the Putnam county Auxiliary Colonization Society of Georgia, in 1821, in its published Report.

"The accomplishment of our object," say the Managers, "will secure to any proprietor of slaves an opportunity, if he thinks

proper to exercise the right, of disposing of his property as he pleases; a right for which, we all strenuously contend, but which none of us possess." Again, "Turn loose a person of colour in the southern country, then, and without adding to his happiness, you increase in the community an acknowledged nuisance; transport him to Africa, and you promote his happiness, make place for a valuable white member of society, and add to the strength and security of the community." Here then the moral obligation to extend the benefits of the Society at some time, to those in servitude, is inferable from the creed of the Putnam Society; for who will deny, that to promote the happiness of others and the welfare of the community, is an obvious Christian duty?

From its origin, the Society has experienced opposition from a few individuals, widely separated from each other in place and in opinion, but both far from the unexceptionable and truly Christian principles of the Society. The one class, appear to think that slavery should be *perpetual*, the other, that it should be *instantly abolished*. The arguments of the former would be equally valid for the slave trade on the African Coast, and are at war with every principle of free government: those of the latter confound the misfortunes of one generation with the crimes of another, and would sacrifice both individual and public good to an unsubstantial theory of the rights of man. Both these extremes we are solemnly bound to avoid. That the system of which we speak is a great moral and political evil, is admitted by nearly all the reflecting and virtuous citizens of our country. It is equally plain that for the origin and existence of this system, the present generation is not responsible. Their duty is fulfilled, then, if, taking things as they find them, they endeavour to make them as they should be, without needless delay, and by all the means in their power. Though every virtuous man will aim to promote that state of society which secures freedom and equal rights to every member of the community, and though of the possibility of such a state under the influences of civilization and christianity, we ought not to despair, yet it is unquestionable that individual freedom and individual happiness should be ever considered subordinate to the public good. *It is not right that men should be free, when their freedom will*

*prove injurious to themselves and others.* Hence in all enlightened communities, the restraints upon minors, and upon all who are found incapable of judging and acting for themselves. We ask those who declaim most vehemently against the peculiar institutions of the Southern States, whether should a body of Ashantees be suddenly and mysteriously transported to the United States, these wild and savage men should be left without restraint; or rather, whether benevolence and justice would not alike dictate that they should be placed under laws, far more rigorous than those to which any portion of our population is subjected? If they admit that such Ashantees might be placed under severe restraints, they admit, that, on the subject of the abolition of slavery, it is right that we consider, not only the condition of one, but of all classes—not individual freedom and happiness only, but the public welfare. Those who oppose the moral influence of the Colonization Society on the system of slavery, might, with equal propriety, war against the spirit of the age, and the mild and gentle spirit of the Christian religion. It was Christianity according to Dr. Robertson, which weakened the feudal system, and finally abolished slavery throughout Europe. “The doctrines which it taught concerning the original equality of mankind, as well as the impartial eye with which the Almighty regards men of every condition, and admits them to the participation of his benefits, are inconsistent with servitude. Men were so sensible of this inconsistency, that to set their fellow christians at liberty from servitude, was deemed an act highly meritorious and acceptable to Heaven.—The humane spirit of the Christian religion struggled with the maxims and manners of the world, and contributed more than any other circumstances, to introduce the practice of manumission. The formality of manumission was executed in a church, or a religious assembly.” That the moral influence of the Colonization Society has already operated with persuasive, but powerful influence in favour of voluntary emancipation, will be denied by none that are acquainted with its history. A large number of the emigrants to Liberia have been slaves, liberated with a special view to their colonization in Africa. These have not been the aged and the infirm: but the young and the active, and in several instances, all belonging to the high-minded pro-

prietor, have been sent with supplies, as freemen, to the Colony. And many more are now held in trust, ready to be delivered over to the Society whenever it can receive them.

III. Not less favourably does the Society bear upon the great moral and political interests of this Union. We might here exhibit the opinions of our wisest statesmen; many of whom have been citizens of the South, in proof that our coloured population is a cause operating to diminish the industry, the improvement, the moral welfare, and political strength of the nation.

It may be set down rather as the misfortune than the fault of the free man of colour, that he too seldom feels animated with noble purposes of effort for himself, his family, or his race. He cannot be expected, where he feels himself belonging to a degraded caste, greatly to improve his condition, or to contribute much to the general good. Many free men of colour, we know, have, under circumstances most unfavorable, shown themselves capable of virtuous and honourable action. Still, while their emigration as a class would be every thing to them, it would be of essential benefit to the country.

But the plan of the Society admits of an indefinite extension, and it is offered, with full demonstration of its practicableness, to the consideration of those individuals and states to whom, as matter of right and duty, it pertains to decide when and how others than those already free shall be permitted to share in its benefits. If, moved by the spirit of Patriotism and Philanthropy, they shall adopt this plan and prosecute it with vigour, we may anticipate for our beloved country deliverance from its worst evil, and the renown of an enterprise signally beneficent to a large and long afflicted portion of mankind.

IV. We have already alluded to the revolution, great and glorious, which is to be expected from the operations of the Society in Africa. To civilize and christianize a pagan and barbarous continent—to suppress a traffic which has for ages filled it with lamentations and covered it with tears and with blood, is certainly an object for which the charity of individuals and the powers of the nation may not unworthily be employed.—Have not the injuries long received by Africa from us given her some special claims to our interposition and kind offices in her



behalf? And when, in the prosecution of a scheme most benevolent in its aspect towards the free people of colour, those in servitude, and towards our nation, we can set free a continent: changing her darkness to light, her grief to joy, her waste and desert plains to garden spots of fruitfulness and beauty, and where superstition hung his altars with terror, and poured out upon them human blood, build temples to the Prince of Purity and Mercy and Peace, calling forth humanity from bondage, from despair, and moral death, to the life of angels and their bright and everlasting rewards, can we hesitate to urge forward this scheme with all our means and with all our might?

It has been said that little has been effected by the Colonization Society. But is it indeed little for a private Society, in the space of fourteen years, to explore a distant and almost unknown coast to purchase an ample territory—to establish a colony, prosperous and well defended, of from fifteen hundred to two thousand people, to bring under its influence and its laws several thousands of the natives, and thus to diminish very considerably the slave trade?—Is it nothing to have secured the attention of a great nation to the subject of its labours, and increased its annual income ten fold—is this little or nothing? We submit it to the public judgment.

It has been said that the Society is unfriendly to the improvement of the Free People of Colour while they remain in the U. States. There is no truth in the assertion. We rejoice in their happiness and their prosperity. The Society exerts no power, moral or otherwise, to *compel* them to emigrate. They are left free to accept or to reject the advantages which it offers. But we hope that they will judge of the character of the Society from its avowed principles and actual proceedings, and not from the misrepresentations of its enemies.

We rejoice in the belief that upon the high and unexceptionable ground assumed by our Society, the wise, the patriotic and religious of every section and state of this Union may cordially unite. The number, activity, and liberality of its friends daily increase. That its enemies are summoning all their forces against it cannot be denied. With some it would do too little, with others too much. Some denounce it as selfish, and others as fanatical. But it is neither the one nor the other. Intent

upon accomplishing a great and good end by virtuous means, and convinced that this end can be fully attained only by the united efforts of the patriotic and pious throughout the land, it cherishes the hope that its principles and measures will commend themselves to every man's conscience, and receive the support of every friend of man and of God.



## Agency of the Rev. Mr. Bascom.

This Gentleman has recently returned from a visit to several of the South-Western States, where his exertions have been attended with success. We have seen in the public papers, notices of addresses delivered by him in many of the Cities, and County Towns of that section of our Country, and we have evidence that his arguments and his eloquence have contributed greatly to promote the interests of the Society. The following is extracted from a letter recently received from this Gentleman.

BLUE LICKS, (KY.) AUGUST 11, 1831.

MY DEAR SIR—I have the honor of reporting the following collections: Woodville, Wilkinson county, Mississippi, \$100—Port Gibson, Claiborne county, Mississippi, \$400, a small portion of which is remaining in the hands of the collectors—Bethel church, Claiborne county, Mississippi, \$91—Natchez, Mississippi, \$443 59 (original count 454 59, an *error*, corrected by the collectors)—Pinckneyville, Mississippi, \$37 37—St. Francisville, Louisiana, \$36 06—Kingston, Adams county, Mississippi, \$50—Pine Ridge church, Jefferson county, Mississippi, \$40—Ashbury chapel, Jefferson county, Mississippi, \$31 75—Philadelphia chapel, Jefferson county, Mississippi, \$34 87—Thomas H. Chew, Laurel Hill, Louisiana, \$5 for Repository—Vicksburg, Warren county, Mississippi, \$109 06—Clinton, Hinds county, Mississippi, \$36 68—Rev. John Lane, Vicksburg, Mississippi, in advance, for the Repository, \$2—Rev. J O T. Hawkins, \$2 for Repository—Wesley Coleman, Esq. New Orleans, by Rev. Mr Curtiss, \$5—Rev. Mr. Curtiss, Natchez, Mississippi, \$2 50—Mrs. Curtiss, \$2 50—Colonel Ragan, Clinton, Mississippi, \$10 for the Repository, five years subscription—Huntsville, Alabama, \$134—Florence, Alabama, \$51 50—Tusculum, Alabama, \$17 22—Courtland, Alabama, \$54 25—Athens, Alabama, \$32 37—Blue Spring Camp meeting, Madison county, Alabama, \$36 12—Fayetteville, Lincoln county, Tennessee, \$31 81—Shelbyville, Tennessee, \$9 62—Murfreesborough, Tennessee, \$34 87—Franklin, Tennessee, 10 81—Nashville, Tennessee, \$110 50.

I have also to report, the formation of "The State Colonization Society of Mississippi," at Natchez—"The Woodville and Wilkinson county Colonization Society"—"The Port Gibson and Claiborne county Colonization Society"—"The Vicksburgh and Warren co'y. Colonization Society"—"The Clinton and Hinds county, Colonization Society"—all of Mississippi—also the "Athens and Lincoln Colonization Society," Alabama—beside numerous additions to pre-existing Societies, in different places.

I am now hastening on to Pittsburg, to meet the session of the Pittsburg Annual Conference of our church, in that place, the 25th inst. The public prints have spoken so fully and freely on the success of my mission, I need not be minute. It is believed much good was effected in favour of the enterprise in New Orleans.

REV. R. R. CURLEY.

H. B. BASCOM.



### Agency of R. S. Finley, Esq.

We observe with great pleasure the success which attends the energetic and well directed efforts of Mr. Finley. The following are extracts from letters recently received from him:—

WINCHESTER, (KY.) JUNE 8, 1831.

DEAR SIR—On Saturday, 16th of April, I delivered an address in Versailles to a respectable meeting, called on a limited notice, after which about \$50 were subscribed in aid of the Colonization Society. Measures were also taken to form a Female Society in that place. On Sunday, the 17th, I delivered an address in the Woodford church, (Woodford county) under the pastoral charge of the Rev. Saml. V. Marshall. I found among the members of this church and congregation several wealthy and influential individuals, determined friends both of colonization and emancipation, some of whom were educating their slaves with a view to send them to Liberia; others intend to emancipate the future offspring of their slaves.—On Tuesday, the 19th, I delivered an address at Frankfort, and received subscriptions to the amount of \$125, which was considerably increased the next day. On Friday, the 22d, another meeting was held and a Female Society formed, and about an equal amount subscribed. On Sunday, the 24th, I delivered an address in the 1st Presbyterian Church in Louisville, and on the subsequent evening, a large meeting assembled in the Methodist Episcopal Church, at which about \$300 were subscribed and on Tuesday evening, another meeting was held, and a small but very promising Female Society was formed. I would take this occasion to remark that the interest with which the Ladies of Kentucky espouse this cause is above all praise.

On Sunday morning, 1st May, I delivered an address in the Unitarian

Church in Cincinnati, and another in the Methodist Episcopal in the evening. On Tuesday 10th May, I delivered an address according to previous appointment at Mount Sterling, Kentucky, about 100 miles from Cincinnati, but owing to some neglect in giving notice of the appointment, the audience was small. On Sunday afternoon, 15th May, I delivered an address in the 3d Presbyterian church in Cincinnati, and in the evening in the Associate Methodist church. On Monday, the 15th, a very large meeting was held in the 2d Presbyterian church, which was addressed by our mutual friend the Rev. C. Colton, and by those worthy and steadfast friends of African Colonization, Edward Colston, Esq. and Bishop Meade of Virginia. The first *decided general* impression in Cincinnati, favourable to the colonizing scheme, was made by an address from Mr. Bascom last fall during my absence at New York. This impression was extended and strengthened to a very encouraging degree by the late meeting, at which it was resolved to raise in Cincinnati within the year \$3000, for the purpose of enabling the Parent Society to send a company of Emigrants to Liberia from Cincinnati by the way of New Orleans. On Saturday, 21st May, at the request of the students of the Lane Seminary, I delivered them an address, after which they formed a Society,—Officers—Alexander Guy, President; H. Bright, Secretary; — Breilsford, Treasr. On Saturday, 28th May, at the request of some Methodist friends in Mount Sterling, I attended a camp meeting in Montgomery county, Kentucky; and an opportunity was afforded me on Sunday, 29th, of addressing an immense concourse of people. After addressing the whites, I went to the stand of the colored people, of whom the number was great, and addressed them; and I presume that not one of the large number of white persons who were present and witnessed the painful and intense interest with which most of the sable audience listened to the explanation given them of the objects of the Society, had any remaining doubts of the willingness of the colored people, whether bond or free, to emigrate to Liberia, if the subject were fairly explained to them by a person in whom they had *implicit confidence*. On Thursday, 2d June, I addressed a respectable number of the citizens of Danville, collected upon a few hours' notice. On Friday, 3d inst. I delivered an address to a small audience in Nicholasville, Jessamine county; and was invited to visit them again, and deliver another address on the 2d Sunday in August, at a "four days' meeting" expected to be held at that time in the Presbyterian church. On Sunday 5th, by previous invitation, I delivered an address in this place, in the Methodist church, to a large concourse both of whites and blacks. This is the period of the Quarterly Meeting of the Winchester circuit; and there are a considerable number of preachers in attendance, all of whom have agreed to preach sermons and take up collections in behalf of the Colonization enterprise. I send you their names, with a request that the African Repository and copies of the two last Annual Reports be sent to



each of them. Last night a male and a female Society were organized in this place. Officers of the Winchester Male Society—Doctor John Mills, President; Willis Collins, Secretary; Alexander M. Preston, Treasurer. I am not in possession of the names of the officers of the Female Society. On Sunday, 12th June, I delivered an address to a Baptist congregation in Clark county, in a neighbourhood where the subject had never before been presented. On Tuesday 18th, I addressed a small congregation in Paris, at which I received \$10, and on Saturday 18th, I addressed a small congregation at North Middletown, when several members were added to a society already in existence. On Sunday 19th, I delivered an address to a congregation of Reformed Baptists, in Clark County, and on Monday I delivered an address to a very respectable audience in Richmond, where there is a very flourishing Society; I had a large audience notwithstanding it rained hard. You will perceive from the letter of the Rev. Mr. Putnam that the Ladies of Dayton, have within the last year been liberal patrons of the cause; and I am happy to inform you that their movement on this subject was unsolicited, and arose purely from the promptings of their own benevolence. You will perceive also from the same letter that the Sunday school scholars celebrated the fourth of July in reference to the interests of the Colonization Society.

BATAVIA, AUGUST 6, 1831.

DEAR SIR—I wrote you last from Dayton. I was informed by the Treasurer of the Dayton Colonization Society that there were between two and three hundred dollars in subscription to the Colonization Society in that place, which would in a short time be collected and transmitted. On Sunday, 24th August, I delivered an address in Xenia, where they have very flourishing male and female Societies. The Sunday Schools of Xenia had a very interesting celebration on the 4th of July, in reference to the interests of the Colonization Society, and took up a collection in aid of its funds. I have observed a disposition to be extensively manifested by the Sunday Schools in the Western country, to follow the recommendation of a Boston paper, that all the Sunday Schools in the United States should publicly celebrate the 4th of July, and make it subservient to the interests of the Colonization Society. I think that with proper exertions such celebrations would become almost universal. If this should be the case, the addresses delivered and money collected will not be inferior in amount and moral influence to the 4th of July sermons and collections of the clergy. I would therefore suggest the propriety of sending a copy of the African Repository *gratis* to the Superintendent of every Sunday School that shall hold a public meeting, and have an address delivered and collection taken up for the benefit of the Colonization Society.

On Monday, 25th August, I addressed a small audience (principally ladies) of the visitors at the Yellow Spring, and received from them, unsq-

licited, a donation of \$10 50. On Thursday, 27th August, I delivered an address at Hamilton, during the session of the Cincinnati Presbytery at that place, and formed an Auxiliary Society,—Officers—Rev. D. M'Dill, President; Hon. John Woods, Secretary; James Boal, Treasurer.

I acknowledge the receipt of the following sums (some of which may possibly have been acknowledged before)—\$10 from Dr. Luke Munsell, on account of the Kentucky Colonization Society; \$10 from J. B. Harrison, on account of the Louisville Colonization Society; \$10 from Paris, Kentucky, \$10 from John Baker, Cincinnati; \$10 from Dr. Wm. Smith, Cincinnati; 12½ cents, Juvenile contribution from Danville, Kentucky; \$30 *anonymous*, per Rev. Wm. L. Breckenridge, to constitute Rev. Edward Stephenson, of Maysville, a Life Member of the American Col. Society; \$206 from J. A. Jacobs, Secretary of the Danville Colonization Society, to be appropriated to the fitting out of an expedition from Kentucky; \$3 87 from Rev. F. Monfort, 4th of July collection, Hamilton, Ohio; \$4 37 from Rev. Andrew Morrison, Twenty-Mile Stand, Ohio, 4th of July collection; \$9 37 from John Lowes of the same place 4th July collection in Pisgah church; \$6 from Elder Richard Simonson, New Burlington, Ohio, 4th of July collection; \$6 from Rev. Wm. L. Breckenridge, 4th July collection in Maysville, Kentucky; \$5 from Ezekiel Hughes, of Cleves, Ohio, per Rev. Mr. Scoville, \$4 of it for the Repository. I believe that in my former communications I have omitted to acknowledge a collection taken up at Cleaveland, Ohio, last fall, of \$10 56—also a donation of 50 cents from John Riddle, Springfield, Ohio.

In reply to your last letter making inquiries in relation to the prospect of obtaining Emigrants in the West, you already have my views in the general way. They can be had in endless abundance. But notice of the time and place of embarkation must be given sufficiently long to enable them to make preparations for starting, and Agents must be constantly employed in the Districts from which you intend to send them, for the purpose not only of collecting funds but of giving correct information both to whites and blacks.



## Intelligence.

*From the Olive Branch, Danville Kentucky.*

The following petition will be put in circulation, in a few days, for signers, which petition with the signatures that may be obtained, will be presented to the next Legislature. We hope the friends of the good cause will exert themselves to procure a sufficient number of names, to command the respect of our representatives, and ensure the passage of the law contemplated;

## PETITION.

*To the General Assembly of the Commonwealth of Kentucky.*

The undersigned, a portion of the free citizens of Kentucky, would respectfully invite your honourable body to a consideration and adoption of the means which shall be best calculated to effect the removal of our free coloured population in a manner consistent with the rights and interests of that portion of the community.

If there be any one opinion in which all men of all parties agree, it is this, that a separation between the whites and free coloured population, is not only expedient but necessary to the highest political and moral well being of each, and the fact of the rapid increase of the latter caste among us, while it proves that something must be done sooner or later, warns us at the same time, not to delay. Within the last ten years, these degraded people have nearly doubled their numbers, and if they go on to increase at the same ratio, for the next fifty years, they will amount to one *half the number of our present slave population*. It may be thought by some that this hypothesis is chimerical. But we think it by no means beyond the bounds of sober probability. Two thirds of this increase has been produced by emancipation from the slave class, and the same spirit which has produced that result is still abroad among us, and is every day acquiring increased potency over the minds of men. The work of emancipation is still going on, and it will go on with increased rapidity. You cannot under our present constitution prevent the master from emancipating his slaves, and if you could, every feeling of humanity forbids it. We would refer your honourable body to the state of Maryland, where, with a population considerably less than that of Kentucky; there are upwards of fifty thousand free people of colour. The same causes which have swelled the numbers of that degraded caste, to such an enormous amount in our sister state, are in the full tide of operation here, and they only require time to produce equal or greater results.

Without deciding on the policy of the course, we speak of its existence as a fact, which will, if not counteracted, result in filling our towns and villages, our high ways and hedges, with swarms of degraded beings turned loose from the restraints of slavery, but denied the rights of citizens; without home or country, morality or religion, to hang like a deformed and hated excrescence on the body politic.

The fact then being incontrovertible and the evil being immense, it seems to your memorialists that the season for prompt and efficient action has arrived, and that the means are fully in our power. The great cause of African Colonization is powerfully attracting the attention, growing on the affections and influencing the conduct of many of the good people of this commonwealth. The practicability of the scheme is no longer left to rest on theory. The flourishing Colony of Liberia has established the fact, that Africa may be colonized from America, and with means so

small, that the amount furnishes no reasonable objection to the enterprise.

But these means, although trifling when compared with the resources of our country, it may well be feared, are beyond the competency of a voluntary association. Besides, while we yield the homage of our admiration and gratitude to the wise and benevolent spirits who first projected and still sustain this grand undertaking; we are not willing that a few individuals should bear all the burthen or reap all the glory of conducting it to a complete success. The injury to be atoned, the evil to be averted, the blessings to be obtained by us, are *national*. The labor and the sacrifice, if such they may be called, should be national also. The American Colonization Society has already done all that they promised—and now, they point our statesmen, our philosophers, our divines, and our whole population to the spectacle of their success; and call upon us all to take the infant nation, they have founded, under our patronage. That the voice of public opinion will, at no distant day, induce our General Government to act nobly, on this subject, is confidently expected by the friends of colonization. But when we consider the diversity of interests to be affected by the measure in some of its distant and indirect bearings—and the peculiar structure of our political institutions, reasons are perceived for the first governmental movements being made by the States.

In view of these considerations, and of others which it may be useless or improper to urge, in this place, we would respectfully request your serious attention to the subject and that an appropriation of money be made for the removal of all such free persons of colour as are willing to emigrate to the coast of Africa.

We are aware that a leading objection to African Colonization with many, is the expense. They have, without, as we conceive, proper examination, embraced the notion that the resources of the country would be inadequate to the undertaking, without imposing a heavy burthen on the people. But we are led to a very different conclusion. The trifling tax of ten cents a head on all the slaves of this State, would be more than sufficient to defray the expense of the removal to Africa, of all the probable increase of our free coloured population, for years to come—and when the annual number of emigrants shall have increased, by voluntary emancipations, beyond our means of transportation, there is every reason to hope that our National Government will supply the deficiency.

The supposed tax of ten cents on each slave is so reasonable, that every slave-holder would find it his interest to pay it in the single circumstance, of the removal of troublesome neighbors—and it would seem that there is a peculiar fitness in taxing the slave holders for this purpose, as it is by their voluntary emancipations, that the evil of a free colored population exists and is constantly increasing among us. All which is respectfully submitted, &c.



## SOUTH AFRICA.

We make the following extract from the May number of the London Missionary Chronicle :

*Extract of an Address of the Rev. Mr. Moffet, of Lattakoo.*

"It had frequently been said, by persons unfriendly to the great cause of missionary exertion, that psalm-singing was all that they taught the people; but he could appeal to the effects of their humble endeavors to convince the prejudiced, that missionaries did more than sing psalms, for, in many instances, their exertions had the effect of turning almost devils into men.

"I speak from experience," continued Mr. M., "I appeal to the mission in which I am employed, and to the various stations which I have visited. I appeal to Lattakoo, where there is a church gathered from barbarians, who, a few years ago, were in an awful state of moral degradation, and on a level with the beasts that perish! I appeal to a well-filled chapel, marked with a decorum which would do honor to a British congregation. ✓ I appeal to the change which has been effected in the persons and habits of those residing on our station.

"It must be recollected that the Bechuannas are altogether ignorant of a future state. They have no idea of any existence beyond the present. They suppose that all the pleasures, enjoyments, and honors, of this world terminate in annihilation. When the spirit leaves the body, they suppose that it has ceased to exist; and, if a plebeian's, the body is dragged away, and left a prey to beasts; and, if that of one more honorable, the body is committed to the grave, with many unmeaning ceremonies, while the females chant a dirge, deploring the eternal loss, and then return from the grave without one pleasing hope of immortality.

✓ "The consequence of such deplorable ignorance, is, that they participate in every species of sin, and think as little of plunging their spear into their neighbor's bosom as of killing a dog. A traveller among them, like a bird of passage, may be led to form a favourable opinion of their humanity, their fidelity and good sense: but far different will be the judgment of those who have half the acquaintance with the native tribes which the missionaries possess. There you will see man tyrannizing over the females—the weaker vessels doomed to bear infirmities and afflictions of which their husbands are comparatively ignorant. There you will see the men reclining under the shade of a spreading tree, while the females are most of the year employed, preparing the ground, sowing the grain, and gathering in the harvest. There you may see a mother of twins without compunction, allow one to be strangled by the hands of her attendant, when it has but just entered the world. If there be one of each sex, the female is the victim; if both of one sex, the weaker is cut off. Their ✓ minds are debased—they are earthly, sensual and devilish. There might be seen a nation looking to a man called a 'rain-maker,' to open the win-

dows of heaven, and cause it to rain upon the earth; and while such de-  
ceivers maintained their influence over the people, the missionaries were  
made the butts of their indignation, and were treated as the supposed  
cause of every evil which befell them.

"In endeavoring to convey a knowledge of true religion to the natives,  
we taught them that they were men, fallen and sinful men, and we exhib-  
ited to them the character of that God against whom they had sinned.  
We disclosed to them the doctrines of the eternal state. They were star-  
tled as if they had seen the Judge descend, the graves open, the dead  
arise, and the adjudication of the awful day. We unfolded to them the  
meaning of the gospel. In fulfilling the ministry committed to us, our  
faith was tried; and often have we hung our harps on the willows, and  
mourned over the condition of thousands who were saying to us, 'Away,  
away,' and threatening to drive us back with the spear and with fire.  
One wave of affliction followed another; one cloud darker than another  
hung over our prospects, while we were exposed to the mockery and  
rage of a lawless and independent people. Full oft have my worthy  
brother Functionaries and myself prayed together for faith to maintain our  
posts, even though we appeared to labour in vain, and spend our strength  
for nought. We felt determined never to leave our posts, even though  
our external resources should fail. In the meantime the language was  
acquired; portions of scripture translated; catechisms and hymns compos-  
ed; and while our eyes were weary of looking upwards—while we were  
even yet praying—the blessing descended; it ran from house to house,  
from heart to heart, and, in a short time, the whole station seemed to be  
filled with prayer and praises.

"That season was one I cannot easily forget. It was indeed a time of  
refreshing from the presence of the Lord. Many received the truth, and  
a church was formed. The natives have acquired a taste for reading  
and writing, and are taught in their own language. We trust we have  
also taught them to hold converse with heaven, and to meet the king of  
terrors with unshaken faith.

"I wish I could take the mission and place it before you. You would  
see what would do your souls good, and arouse you to increased exertions  
in the cause of missions. How great the change! The untutored sav-  
age, instead of entering the church with a wild stare, now decently en-  
ters the courts of Jehovah, and listens with attention to the gospel of  
peace. How great the change in those that believe! I have seen the  
contrast in death-bed scenes. I have attended the couch of some of the  
more respectable and informed of the natives; but ah! how gloomy, and  
how distracting! The untaught Bechuanna, on the article of death,  
maintains profound silence. The subject of death is revolting to him,  
and, if he happen for a moment to look to the gloomy prospect, his  
thoughts start back with horror. Far otherwise is the experience of  
those who have tasted of the powers of the world to come. I have re-

cently seen the same people on the brink of the grave, rejoicing hope in the glory of God, telling their weeping relations that they die not as the brutes, but die to live forever.

“They have been taught industrious habits, and to appreciate and be grateful for the boon which has been handed to them by British Christians. A temporary place of worship has been built free of expense to the Society, but this being found insufficient, the foundation of a large building has been laid, to which many have subscribed of the little which they possess. A water-course, extending four miles in length, six feet wide, and from two to ten feet deep, has been dug, and is kept in order by a public subscription made on the station. The station is increasing in size. Its capabilities are great; its prospects are encouraging. The natives have now acquired an unbounded confidence in us—indeed, they would trust their property and their lives in our hands. Wherever we travel we are viewed as friends, and even our names are sometimes used by the travellers into the interior to ensure safety.

“Our station is very frequently visited by parties of natives from the interior, and what they see and the treatment they experience, inspire their confidence in us, and are preparing the way for the advances of the heralds of the cross. They now begin to appreciate our labours, and would deprecate our leaving their territories. We maintained our post when the natives themselves were driven from their homes by hostile hands, and when we ourselves were surrounded by war, bloodshed, and rapine. From this circumstance they consider us even the lawful owners of the country.

“We have an extensive field of missionary labour. We have hundreds on the mission premises, and thousands in the neighborhood. It must be recollected that the Bechuannas congregate in towns which contain from one hundred to twelve thousand. They call for your sympathy, your assistance, and your prayers. I am persuaded that you have been gratified to hear that considerable portions of the scriptures have been translated into their language, and are ready for the press.”

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INSURRECTION IN VIRGINIA.—A very alarming insurrection took place among the slaves in Southampton County, Va. on the 21st of August.—Many reports are in circulation as to the origin of this insurrection, but, generally, it appears to be attributed to the fanatical influence of a colored preacher, who organized a small company of slaves and proceeded to commit the most atrocious murders, destroying whole families—men, women and children, by one indiscriminate massacre. Gathering strength in their progress, and stimulating their cruel and vindictive purposes by ardent spirits, they rushed from house to house, until sixty-one (some accounts say 64) persons fell victims to the merciless and dreadful spirit by which they were possessed. Several companies of the United States’

soldiers from Fortress Monroe, and the marines and a select corps of seamen from the United States' ships of war, the Warren and the Natchez, hastened to the scene of violence and distress, while by order of the Governor of Virginia, troops were despatched from Richmond to aid those companies and the militia of the county in putting down the insurgents. General Eppes soon reported to the Governor by express, from Head Quarters, at Jerusalem, Southampton, that there was no longer any danger in that county or its vicinity, and there was not the least danger of the renewal of the disturbances. He adds,

"The insurgents all taken or killed, except Nat Turner, the leader, after whom there is a warm pursuit.

"The troops will be discharged shortly.

"The General reports forty-eight prisoners.

"The Richmond Troop is at Head Quarters, Officers and members all well, and in good spirits."

More recently, we learned that the companies from a distance had returned home, and that all disturbance had entirely ceased. We hope that He who educes good from evil, who sometimes makes terrible calamities urge forward the manifest counsels of his wisdom, will teach our countrymen that motives of extreme interest, and well as of exalted humanity and benevolence, invite them to do all in their power to remove the evil of an increasing, ignorant, and servile population.

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OPINIONS OF A FREE MAN OF COLOUR IN SAVANNAH —We have a letter from a free coloured man in Savannah, who is highly esteemed for his intelligence and piety, from which we give the following extracts:—

"I have always viewed the principle on which the Society was grounded, as one of much policy, though I saw it was aided by a great deal of benevolence. And when viewing my situation, with thousands of my coloured brethren in the U. States, who are in a similar situation, I have often wondered what prevented us from rising and with one voice, saying, we will accept the offer made us at the risk of sacrificing all the comforts that our present situation can afford us. I have often almost come to the conclusion that I would make the sacrifice, and have only been prevented by the unfavourable accounts of the climate. I have always heretofore, viewed it as a matter of temporal interest, but now I view it spiritually. According to the accounts from Liberia, it wants help, and such as I trust I could give, though ever so little. I understand the branches of a Wheelwright, and Blacksmith, and Carpenter, I also have good ideas of Machinery and other branches. I trust also, were I to go there, I would add one to the number of advocates for Religion. I will thank you to inform me what things I should take for the comfort of myself and family. I don't expect to go at the expense of the Society, and therefore hope to be allowed to take something more than those who do not defray their own expenses."



## Departure of the Criterion.

The Brig Criterion, sailed from Norfolk for Liberia, on the 2d of August, with ample supplies and forty-six emigrants. Of these, thirty-nine were slaves manumitted by the following individuals. By Mrs. Elizabeth Greenfield, near Natchez, Mississippi, *eighteen*; Mr. Williams, of Elizabeth City, N. C. *eight*; General Jacocks, of Perquimans county, North Carolina, *seven*; by Thomas Davis, Esq. Montgomery county, Md. *four*; by L. W. Green, Esq. Kentucky, *one*; by H. Robinson, Esq. Hampton, Virginia, *one*. The remainder, excepting the Rev. Mr. Caesar and wife, of Philadelphia, and a recaptured African from Georgia, had been under the care of the Society of Friends in North Carolina. Of these liberated slaves, two only were above forty years of age, and *thirty-one* of them *were under thirty-five years, and twenty-two were under twenty*. The report, (as we believe unfounded) industriously circulated by those unfriendly to the Society in regard to the mortality of the Colony, and the great efforts made to prejudice the free people of colour against it, have doubtless operated to diminish the number by this expedition. These causes, we have reason to think will be but temporary in their influence, and even now, we have information of a large number ready to embark for Africa, from the Western States. Two or three benevolent individuals in Virginia, are waiting only for further favourable accounts from the Colony, before liberating their servants with a view to their settlement in Liberia. We are informed that within a *few days* past, a number of free people of colour in the same State, have expressed their purpose of removing to the African Colony.



## Proposed Expedition.

At a meeting of the Board of Managers of the American Colonization Society, August 19, 1831, on motion of R. Smith, Esq. the following preamble and Resolution were adopted:

*"Whereas*, information has been communicated to the Board that collections to a large amount have been made in the western country, and whereas it appears from the statements of the Secretary, that the funds of the Society will justify an expedition being forthwith made, therefore,

*"Resolved*, That the sum of \$5000 be appropriated for an expedition from the Western States, and that Mr. Finley be authorized to draw on the Treasurer for the purpose of fitting out and paying the expenses of such expedition."



## Donation from Sunday Schools.

A collection was taken up on Saturday, the 3d of July, in the Presbyterian Church of Charleston, Kenhawa County, Va. by the Rev. N. Calhoun, amounting to fifteen dollars. Had the collection been expected on that day, it would probably have been larger. On the next day, at a general

meeting of the Sabbath Schools of that place, after an interesting address from one of the little boys, to his school-fellows, in favor of the Colonization Society, the sum of fifteen dollars was contributed by the *little children*. Happy must be the children who learn the divine lessons of that Saviour who said, "It is more blessed to give than to receive!"



## Bibles and Tracts for the Colony.

A Gentleman of Baltimore, in a letter enclosing \$200, writes, "I am satisfied that the Colonization Society are doing a great service to the country, by removing from it people of colour with their own consent; and that a settlement on the Coast of Africa of Christian men of colour, cannot but have a most beneficial effect on that unhappy country. As an expression of my good will towards the Society, I send you the annexed remittance, wishing that one half may be appropriated for the purchase of Tracts, and the remainder for Bibles or Testaments, to be sent to Liberia for the use of their Sunday schools, or to be distributed in such other way, as will be most beneficial for the interest of the Colony."

An individual (signing himself a disciple) from Philadelphia, under date, July 4th, writes:—

"At this season of gratitude to the Parent of all goodness, I beg you to accept the enclosed Thirty Dollars, and present it to the Managers of the American Colonization Society, to be disposed of by them, especially, for the supply of the *Colony with the word of God, or the blessings of the Gospel*.

"In consequence of the above, I will thank you to enrol the name of the Rev. Thos. G. Allen, of the Protestant Episcopal Church, of this city, among your Life Members. *Oh that Ethiopia may soon, from every point, be seen stretching forth her hands unto God.*—May the kingdom of our God come and his will be done on earth as it is done in heaven."

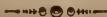


## Subscription on the Plan of Gerrit Smith.

It will be seen that another name is added to the List of Subscribers on Mr. Smith's plan. In communicating his purpose, Professor Upham writes—

"Fully convinced of the practicability of the objects, had in view by the Colonization Society, and of their intimate connection with the progress of civilization and religion, I ask the privilege of having my name enrolled among the subscribers on the plan of Mr. Gerrit Smith. The first payment of an hundred dollars shall be made in a few days to your agent in Portland.

"The general objects of the Colonization Society are not only practicable, but from considerable reflection on the subject, I am persuaded it will exert a beneficent influence, in its immediate, and particularly in its ultimate results, which will even exceed the warmest anticipations of its philanthropic founders. It will send into the heart of Africa the language of England, the freedom of America, and the Protestant religion; and wherever these are, what blessings may we not expect to follow?"



## Extraordinary Liberality.

It will be seen that the Society has received a donation of *two thousand dollars* from a Gentleman in the State of New York. What might not be effected for Africa and mankind, were all our wealthy men to imitate so honourable, so Christian and so splendid example.

## Contributions

*To the American Colonization Society, from 27th July, to  
31st August, 1831.*

Collection by Rev. J. Peebles, in the Presbyterian Ch. Huntingdon, Pa. per Jacob Miller, Esq. . . . .		\$15	
by Rev. Ebenezer Vining, in the Baptist Church, Ellicottsville, New York, per H. Sauton, Esq. . . . .		10	
by Rev. Gideon N. Judd, on the 4th and 10 July—in Bloomfield, New Jersey, . . . . .		23	
by Rev. James G Higgins, in the Presbyte- rian Church, Bath, New York. . . . .		11	
by Rev. J Coulter, from the Congregations of Dover and Middle Tuscarora, (formerly Mifflin co.) but now Juniata co. Pa. . . . .		25	
by Female Col. Soc. Middletown, Conn. after an address by Rev. T. H. Gallaudett, . . . . .	\$52		
Annual subscriptions to said Society, . . . . .	31	23	
Subscriptions to Repository of Mrs. Eliza A. Ward, and C. Whittlesey, Esq. . . . .	4	87	23
(These three last, per John Barnes, Esq.)			
Collection by Rev. Mr. Cook, of Methodist Church, Wheeling Va. per J P Robinson, Secretary of the Col. Society, Wheeling, Va. \$13			
Subscription to Repository, by Mr. Lamdin, per Mr. Robinson, . . . . .	2		
	\$15		
Deduct not remitted, . . . . .	50	14	50
Auxiliary Soc. Lagrange, Alab. per W A Moxley, Secy.		50	
Collection in Wantage, by Rev Peter Kanouse, of Deck- erstown, Sussex county, New Jersey, . . . . .		7	
by Rev. N. Conckling, in 1st Presbyterian Church, Frankford, Sussex county, N. J.		6	
by E. Whittlesey, Esq. of Canfield, Ohio, as follows, viz:—			
by Colonization Society, Talmadge, Portage co. Ohio, on the 4th July, \$27 67			
by Sabbath School children of same place, and same day, . . . . .	6	33	
by Inhabitants of Kinsman, Trum- bull county, . . . . .	13		
Sab. S. children, at Youngstown, Trumbull co. Ohio, on 4th July, . . . . .	5		
	\$52 00		
Deduct exchange paid by Mr. Whittlesey, Morris County, N. J. Colonization Society, per J. W. Miller, Esq. Secretary, as follows, viz:—	51	51	49
Collections by said Society, for year ending 4th July, 1831, . . . . .	\$313	67	
(of which \$200 were liberally con- tributed at a Fair held by the Ladies of Morristown, New Jersey.)			

Contribution by P. A. Johnson, Esq. of Morristown, N. J. for the purchase of a ship on the plan for raising \$20,000 for that purpose—or to be used as the Society deems best, .....	50		
by do for building a Presbyterian Church at Liberia, or to be used as the Society deems best, ... ..	50	—	413 67
Collection by Rev. S. Burt, Great Barrington, Mass. in Presbyterian Church, Wilmington, N. C.			11
by Rev Thomas P. Hunt, .....			10
in Unit'n. Ch. Washington, per C. S. Fowler,			14 03
Forwarded by S. and M. Allen, Philadelphia, to C. S. Fowler, .....			46 62
Collection by Rev. E Gillett, Chatauge co NY	\$8		
by Rev. Mr. Leonard, of Ashville, New York, .....	2	—	10
by D. Thomas, of Abington, Massachusetts,			12
by Thomas I. Thomson, and Rev. Samuel Crawford, in the Methodist Episcopal Ch's. in Chestertown and other Congregations in Kent county, Md. ....			7 50
by Rev. W. A. Smallwood, in Zion Church, Prince George's county, Md. ....			10
at Pisgah Meeting-House, Woodford co. Ky. per W Ferguson—deposited in Lexington Branch Bank, .....			20
by Rev J O Hall, in Christ Ch. N Orleans, in Baptist Soc. Bowmans Creek, N. Y.	\$5 75		15
by the Female Concert of do	1		
Deduct retained for postage (per P W Lake, of Bowmans Creek,)	75	—	6
George Burwell's 3d Annual payment on plan of Gerrit Smith, Esq. ....	\$100		
Sundry Subscriptions of \$5 per Annum, and somes smaller sums, at Millwood, Virginia, From a friend in Tennessec. ....	175 10	—	285
(These three last, per Rev. W. Meade.)			
George W Kemper, of Port Republic, as follows, viz:—			
Collection by Rev J Baker, of Port Republic,	\$5 20		
Thomas Holt's Subscription to Repository, ..	4		
Contributed by Rev. George W Kemper, ....	80	—	10
John Bruce, Esq. Treasurer of Frederic county Colonization Society, as follows, viz:—			
Collection by Rev. Dr Hill, in 1st Presbyterian Church, Winchester, .....	\$11 10		
At Lutheran Church, Winchester, by Rev Lewis Egleberger, ... ..	8 42		
at Protestant Episcopal Church, Winchester, by Rev. J E Jackson,	12 52		
Donation by a Lady, .....	20		
	\$52 04		
Deduct paid by said Society to Dr. Tilden, for conveying his emancipated slaves to Norfolk, .....	\$15	—	37 40



Collection by Rev Henry R. Wilson, of Ship-		
pensburg, Pennsylvania, .....	\$12 26	
Deduct not transmitted,	2 26	10
Per C. Tappan, Esq. of Boston, Ms. as follows, viz—		
Contributed by Mr. A. Morrill, of Lexington,	\$10	
in Rev. Wm. H. White's Society,		
Littleton, fourth of July, .....	12-	
in Rev. Mr. Storr's Soc. Braintree,	14 40	
Rev. R. Gould, Swansea, for Rep.	2	
by Worcester county, Aux. Soc.	100	
in Rev J. Going's Society, Wor-		
cester, fourth of July, .....	16	
Rev. E. Burgess, his 3d ann. pay't.	100	
in Rev. B. Woodbury's Society,		
Falmouth, .....	10 63	
Jona Parker, Plympton, for Rep.	2	
by a deceased "friend of Africa,"		
in New Hampshire, .....	50	
Rev. E. L. Boyd, for Repository,	4	
of Rev. S. Rider, Truro, for Rep.	2	
by Rev. David Fuller, Ipswich,	1	
by Rev. D. A. Sherman, Chitte-		
nango, N. York, for Repository,	2	
Also a donation from same, ...	1	
by Rev. John Lawton's Society,		
Hillsboro', N. H. fourth of July,	5	
by 1st Baptist Ch. Milford, N. H.	1 76	
of A. H. Haskell, balance of Note		
(for Repositories), .....	41 56	
by a gentleman in Brookfield, ..	1	
by "a friend," .....	20	
in Rev. Lyman Coleman's Society,		
Belchertown, 4th of July, .....	11	
in Rev. M. Moore's Soc. Natick,	7 19	
in Rev. Mr. Maffit's Society, in		
Boston, fourth of July, .....	20	
in second Baptist Soc. Swansea,	1 42	
in Rev. M. Miller's Soc. in Heath,	20	
in Granby, .....	5 27	
in Whatley, .....	8 61	
in Norwich, ... ..	4 88	
by Miss Cook, Northampton, ....	1	
in Shutesbury, 4th of July, ....	2	
in Rev. Jennings's So. Dalton, ....	8	
Rev. S. F. Bucklin's S. Marlboro'	6 42	
in Rev. Moses G. Grosvenor's So-		
ciet, Ackworth, N. Hampshire,	14 35	
in Rev. P. Colby's Society, Mid-		
dleborough, fourth of July, ....	4 28	
in Rev. Mr. Bennett's So. Woburn,	8	
by "a friend," through J. B. ....	20	
Rev. J. A. Cushing's So. Boxboro',	5	
in Rev. R. A. Miller's Society,		
Worcester, .....	42 31	
	<hr/>	
	\$586 82	
Deduct postages and charges,	4 37	582 45

Collection by Rev. Wm. Jeffery, in Bethany, Presby- terian Congregation, Herriottsville, Pa. ....		5
George W Campbell, Millsburg, Massachusetts, as fol- lows, viz:—from the Congregational Society, Mills- burg Massachusetts, as follows:		
Collection taken on Sabbath after the 4th July, \$15		
from Miss H. Goodell and Mrs. Mary		
Goodell, .....	26	
and Mrs. Angelina Goodell, ....	4	
\$30 to make their Pastor, the Rev.		
Osgood Herrick, Life Member,		
the Presbyterian Society of Millbury,		
Mass. a Collection after 4th July, 20	—	65
in Bellefontaine, Ohio, per J. Robb, P. M.		3
by Rev. Isaac Lewis, in his congregation,		
Bristol, Rhode Island, .....		10
by Rev. John Wilders' Society in Becket,		5
by the Rev. Henry K. Greene, in Baptist		
Church, Waterville, Maine, .....		10
Mrs. Louiza Mercer, of Fredericksburg, Va. per John		
Minor, Esq. ....		10
Collection by Rev. Mr. Breckenridge, in Meth. ch. Balt.		19
by Rev. J. Gleen in the Richland Congrega- tion, Pittsburg, Pa. per J. C. Dunn, ....		5
S. Steele of Hagerstown, subscription to Repository, .		2
F. Anderson, do	do	2
Rd. Pagan, do	do	2
Collection in Rev. Mr. Fullerton's Ch. Hagerstown, Md.		21 50
in Rev. Mr. Wilson's Ch. Fredericksb'g. Va.		20
at Beechey Town, Frederick coun- ty, Maryland, ..	\$4 40	
Proceeds of work done by Little Girls' So- ciety, Fredericktown, Maryland, by Mrs. E.		
W. Balch, .....	3	7 40
Collection by Rev. J. Eaton, Fairview, Erie county, Pa,		5
Female Sewing Society of St. Michael's Ch. Bristol, R.		
Island, to constitute the Rev. J. Bristed, Rector, a Life		
Member, .....		30
Collection in Northumberland Town, Northumberland		
co. Pa. on, and since the 4th of July, per		
John R. Nourse, .....		20
by Rev. Robert Marshall, in Bethel		
Church, Fayette dounty, Ky. per		
J. Harper, Esq. ....	\$10 50	
Donation by Calvin Duncan, a member of said		
Church, per Ditto, .....	33 33	43 83
Collection by Rev. Adam Miller, in Presbyterian Con- gregation, Harford, Susquehannah co. Pa.		7
G. W. Coe, of Savannah, to pay for the Repository, and the balance a donation to the Society, ...		10
W. W. McClure, of Amherst City, for the Re- pository, for the following persons, viz:—		
Geo. Heylton, .....	\$2	
Michael L. Davidson, ...	2	
Micajah Pendleton, .....	2	
Rev. D. Day, .....	2	
C. T. Estus, .....	2	10

Collection by Rev. W. Hammett, at Fluvanna Court House, Va 4th of July, .....		41	84
by Rev Dr Abram Penn, in Methodist Episcopal Church, Schocia Hill, Richmond, Va per W. Hammett,.....		15	
by Rev Alfred Mitchell, in 2nd congregational Society, Norwich, Conn. per Thomas Robinson, Esq. ....		60	
by Rev Chauncy Wilcox, in Church and Society of North Greenwich, Connecticut, ..		10	
by Rev Mr. Brook, of Christ Church, Georgetown, per John Marbury, Esq. ....		18	
Job Squire, Tr. of the Aux. Col. Soc. Rahway, New Jersey, as follows, viz:—			
Collection in their Church, 4th of July, ....	\$32	29	
M. Cox, for Repository for last six months, .....	1		
A member of the Society, to constitute Rev Thomas L Janeway a Life Member, .....	30		
Balance by members of the Society, of which Mr Squire paid \$20, and Mr Adam Lee gave \$10, .....	86	71	150
Annual July contribution, by the Presbyterian Society, in Hunter, New Jersey, by Rev Calvin Durfy, .....			20
Collection in 1st Pres Ch Wheeling, Va per R McKee, Esq (there is no pastor to that church at present), .....			6
A few Ladies of the South Parish, in Portsmouth, New Hampshire, to constitute their Pastor a Life Member, (his name is not mentioned) per Nathan Parker, of Portsmouth, .....			30
Collection by Rev D McConaughy, Gettysburg, Pa ...			10
Public contribution, 4th of July, at Fulton, N C by Rev Samuel Tomkins, of Methodist Church at that place, .....			10
Collection in Christ Church, Alexandria, per Rev Mr Mann, per Wm Gregory, Treasurer of the Alexandria Auxiliary Society, ... ..			20
by Rev Wm F Talbot, from his people in Parishville, St Lawrence county, N York, .....			3
Rev George McNelly of Todd county, Ky. as follows, viz:—			
Collection by him on the 3d of July, .. ....	\$11		
Donation by him to constitute him a member of the Society, .....	3	50	
“ by Col R B New, of Todd county, .....		50	
“ by B H Logan, Esq of Elkton, . ..	1		
“ by John M Kendall, of do .....	1		
“ by Col N Burrows, of Todd co .....		50	
“ by Henry Talbot, of do .....		50	
“ by Capt J Graham, of do .....		50	
“ by Hazel Petree, of do .....		50	
“ by James Atkins, of do .....		50	
“ by J N Barber, of do .....		50	20
Daniel Du Pré, Esq of Raleigh, N C as follows, viz:—			
Collection in Presbyterian Ch in that place, (Pastor's name not mentioned) .....	\$7		
Supposed balance due from Mr Du Pré, as late Treasurer of Raleigh Auxiliary Society, .....	3		10

Collection by Rev N H Hall, in Presbyterian Church, Lexington, per L Stephens, .....	13	
Rev L S Hamblin, of Zanesville, Ohio, as fol- lows, viz:—		
Contribution on Short Creek, Methodist Meeting House, Ohio county, Va in addition to 4.75 reported in August Repository, ....	\$5 53	
Donation by Gen J Van Horne, Zanesville, ..	10	
do by Mr Hamblin, .....	47	
Repository, for General J Van Horne, .....	2	
do for Mr Hamblin, .....	2	20
Collection by Rev Thomas Cleavland, in Presbyterian Church, Harrodsburg, Ky 4th of July, per J Harper, Esq of Lexington, .....		10 12
by Rev W M Curtis, in Methodist Church, Natchez, Mississippi, ..	15 81	
by Rev B M Drake, in Methodist Congregation, Washington, Miss per Rev Mr Curtis, of Natchez, ..	10	
Rd Bledsoe, for 1 year's Rep. per Mr Curtis, ..	2	27 81
Gerrit Smith, Esq of Peterboro', N York, as follows, viz:—		
His 5th payment on his own sub'n of \$1000	100	
Collection in Pres Ch Peterboro', N York, ..	13 89	
From the avails of property in N York, pur- chased for the benefit of the Am. Col Soc. 2000		2113 89
Collection by Rev James Quinn, in the Methodist Epis- copal Ch Wilmington, Clinton co Ohio,		11
by Rev George R Rudd, in Prattsburg Cong at Salem and Blairsville, Pennsylvania, per Rev Thomas Davis, of Blairsville, .....		13
		15
Proceeds of articles furnished by the Ladies of Jefferson county, Virginia, ....		4 81
Per James C Dunn.		
Collection in the Methodist Episcopal Church, Shelbyville, Ky by Rev J Stamper, \$18		
in Baptist Ch West Sutton, Mass....		
by Rev John Walker, .....	3	
Donation from a Lady, per William H Tilgh- man, Esq Easton, Maryland, .....	2 81½	
From Master R H Tilghman, per ditto, ..	18½	
From a Little Girl, per ditto, ...	12½	
First fruits of ornamental work made and dedicated by a small circle of Ladies, for the benefit of the Col Society, per ditto, ...	1 97½	26
David Moody, Esq. Treasurer, Steubenville Coloniza- tion Society, as follows, viz:—		
From his Society, .....	\$22	
Collection at the Congregation of the Two Ridges, in vicinity of Steubenville, ..	4 64	26 64
Collection in Reformed Dutch Church, corner of Green and Houston Streets, N. Y. per Eli Baldwin, in Presbyterian Churches, of Princess Ann, and Salisbury, Maryland per R. M. Laird, of Princess Ann, .....		8
		15
by Rev. Dr. Laurie, in his Ch. Washington,		14
<i>Total,</i>		<u>\$4855 37</u>





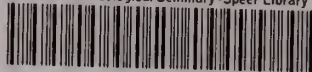


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